184 42
233 information as to how many individuals go with the cattle or what is
463 their relationship with those that stay behind to get in the harvest.

463 There are few other specialist occupations. Rug making is a
183 specialist accomplishment of some of the women but the quantities produced are of no economic importance. Other crafts are chiefly in the hands of travelling experts who wander from village to village equipped with the tools of their craft and work up the materials offered to them by their clients. One may name for instance the felt maker, the carpenter, the tinker and the builder. It must be emphasized that these people are not dealers but craftsmen. The felt maker works up the wool provided by the villagar; the villager must provide the wood before the carpenter can make a fork for him. The capital of such craftsmen can therefore be very small and the return for their work is little more than their keep and travelling expenses.

Traders

463 Quite distinct from these are the various traders who provide
413 the contact between the village and the outside world. These are best classified by their Kurdish names - miacafrusch, atar and bazargan. The miacafrusch are primarily travelling fruit dealers, their trade is of a local nature and entirely on a barter basis. They provide contact as between one part of the tribal area and another. Thus when I was in Walash a dealer arrived with fruit from Rust which he traded for small quantities of wheat and tobacco.

The atar may best be described as a travelling pedlar. He deals in such items as matches, needles, cigarette papers, spices, kerosene, thread, sugar, tea and coffee - in fact he fulfils the functions of the general village store. His terms are partly barter and partly cash. He can however only deal in small quantities - an Agha such as Sheikh Mohammad would always send in direct to Rowanduz for his sugar rather than purchase it through an atar. Occasionally the atar is permanently established in a single village. A shopkeeper of this sort is known as dukandar; among the villages I visited, shops of this sort only existed in the smuggling centre of Khalan.

463 The bazargan maintain permanent shops in the towns such as
443 Rowandus and Erbil and only send travellers out to the villages. They
462 deal only in the superior categories of goods, - cloth, calico, tea, coffee, sugar, - so that their principal clients are the Aghas. For the most part they are Jews or Armenians. They do not trade for barter but gain their trade by offering elastic terms of credit. It is worth noting that usery seems to be excluded; a debt of £5 incurred today is still a debt of £5 if settled in 3 years time. Presumably to allow for this, the prices are quite extortionate. The development of this system of credit trading is, I think, quite new for this part of Kurdistan. It seems likely in due course to lead to the bankruptcy

of either the Aghas or the traders, - it is hard to judge which is the most vulnerable. Thus, Said, son of Sheikh Mohammad of Balash, assured me that he personally was in debt to the tune of £300 and wanted me to get him a job with the oil company in Kirkuk so that he could work off his indebtedness; on the other hand in Dergala I met a rather pathetic little Rowanduz trader who complained that he had £150 out at credit, some of it for over three years, and though he had just been round to dun all his clients he had only managed to collect £3!

Tobacco Marketing

In a previous section I emphasised the growing importance of tobacco for the economy of this part of Kurdistan. It is now necessary to consider how this tobacco crop is actually marketed. My enquiries on this subject led to somewhat contradictory results and the matter needs further investigation; in general I think the divergence of view was primarily due to the rapidly changing conditions in the tobacco trade. My notes reveal three distinct methods of marketing. The first is that now generally practiced in the sophisticated areas of Kurdistan around Sulaimani and in the lowland districts of the Erbil liwa. This method does not at present apply to the Rowanduz area but may be expected to do so as the tobacco crop is increased.

Marketing procedure 1. The big tobacco factories of Baghdad have their own agents in Kurdistan, who contract with the Aghas for the whole saleable surplus of the village crop. If required the Agha can obtain a substantial cash advance at the time of sowing the crop. Seed and technical advice is often provided by the merchant's agents who presumably work in cooperation with the Government departments concerned. 50% of the crop is the Agha's own by virtue of his land title, the other 50% belongs to individual cultivators. Since however the buyers' agent deals only with the Agha, the latter is in a position to take a substantial commission on the cultivators' share as well. On the other hand the individual cultivator need not sell his crop through the Agha if he does not think he is getting a fair price. But his only alternative is to trade with the star, who as a middleman, can only offer a much lower price than the buyers' agent offers the Agha. The tobacco is transported from village to town at the buyers' expense in each case.

The second method was described to me as that practiced in the old days before the coming of the Baghdad cigarette factories. My informant in this case was a Sulaimani man and I am uncertain to what extent this procedure was ever relevant for the Rowanduz area.

Marketing procedure 2. Trade was on a more individual basis. The tobacco merchants or their agents, with the Agha's consent, made advance contracts with individual cultivators. These advances had the